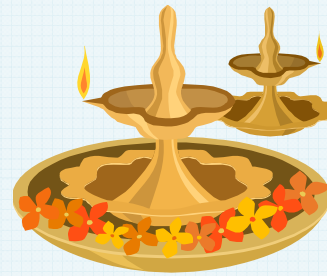


# Sanskrit Subhashita Course

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March 28, 2010



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# Welcome

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## ❖ Introduction of Dr. Saroja Bhate

- ❖ Former Head of Department of Sanskrit at Pune University
- ❖ Written numerous books & papers related to Sanskrit Grammar & literature
- ❖ Currently working as Honorary secretary of BORI (Bhandarkar Oriental Research Institute)

## ❖ Moderators & Organizers

- ❖ Arvind Apte
- ❖ Arvind Deglurkar
- ❖ Amar Kanade

- ❖ She will be delivering her lectures from Pune, India
- ❖ This will be our experiment and we request you for your patience
- ❖ The format will be informal. You can type the questions or you can ask the questions. Please let us know your name.
- ❖ We will talk little about Grammar, origins of Subhashitas and we will increase level of difficulty as we go ...
- ❖ You (students/listeners/audience) will decide the entire tone of these 8 sessions.
- ❖ We will send weekly newsletter every Wednesday



# Shantipatha शान्तिपाठ

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ॐ सह नावतु । सह नौ भुनक्तु ।  
सह वीर्यं करवावहै ।  
तेजस्विनावधीतमस्तु । मा विद्विषावहै ।  
ॐ शान्तिः शान्तिः शान्तिः ।

- May (the Almighty) be favorable to both (the teacher and the student) of us together. May (He) protect both us together. May the learning of both of us be lustrous. May we both not hate any one. Om Peace Peace Peace.

# Why Sanskrit Subhashita

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- The word *Subhashita* literally means “good saying”. Many a times Sanskrit poets compose verses which teach worldly wisdom, ethics, rules of good conduct, philosophy of life and even diplomacy. Sometimes they make general observations on the behaviour of people and the course of Nature in the Universe. Such verses are called *Subhashitas*. They are composed by different poets but compiled together in book form by one person. Sanskrit literature is rich with many *Subhashita samgrahas* and they have been popular through the centuries. *Subhashita* is thus a genre of Sanskrit literature. Like epigrams they are often quoted by great orators and teachers. If studied properly and remembered carefully, *Subhashitas* serve as guiding light in everybody’s daily life. They are very pleasing to hear if we recite them properly. Above all they are the embodiment of real Indian culture through the ages. Hence the need to study, recite and preserve them.

# Subhashitas on Subhashitas

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पृथिव्यां त्रीणि रत्नानि जलमन्नं सुभाषितम् ।  
मूढैः पाषाणखण्डेषु रत्नसंज्ञा विधीयते ॥

pruthivyAm triNI ratnAni jalamannan subhAshitam ।  
Mudhai pAshaNkhdeshu ratnasandnya vidhIyate ॥

Water, food and Subhashita are the three gems on the earth. Fools give the name “gem” to pieces of stones.

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# Subhashitas on Subhashitas

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सुभाषितमयद्रव्यसंग्रहं न करोति यः ।  
प्रस्तावयजे सम्प्राप्ते कां प्रदास्यति दक्षिणाम् ॥

subhAshitamayadravyasangraham na karoti yaha |  
prastAvayajñe samprApte kAm pradAsyati dakshiNAm ||

If one does not store wealth in the form of good sayings, what gift will he give when the sacrifice in the form of discussion is undertaken?

# Subhashita-1

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त्वमेव माता च पिता त्वमेव  
त्वमेव बन्धुश्च सखा त्वमेव ।  
त्वमेव विद्या द्रविणं त्वमेव  
त्वमेव सर्वं मम देवदेव ॥

त्वम् – you, माता – mother, पिता-father, बन्धु-relative, सखा-friend  
विद्या-knowledge, द्रविणं – wealth, सर्वं – all, मम-my

tvameva mAtA ca pita tvameva  
tvameva bandhushchya sakhA tvameva |  
tvameva vidyA dravinam tvameva  
tvameva sarvam mama devadeva | |

You are the mother, You are the father, You are the relative, You are the friend, You  
are the knowledge and You are the wealth, O God of Gods, you are all-in-all for  
me.



## Subhashita -2

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नरस्याभरणं रूपं रूपस्याभरणं गुणः ।  
गुणस्याभरणं ज्ञानं ज्ञानस्याभरणं क्षमा ॥

नर-man, आभरण-ornament, रूप-form, गुण-virtue,  
ज्ञान-knowledge, क्षमा-forgiveness

narasyAbharanam rupam rupasyAbharanam gunaha |  
gunasyAbharanam jñAnam jñAnasyAbharanam skshamA ||

Beautiful form is the ornament of a man. Virtue is the ornament of form.  
Knowledge is the ornament of virtue. Forgiveness is the ornament of  
knowledge.

## Subhashita -3

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हस्तस्य भूषणं दानं सत्यं कण्ठस्य भूषणम् ।  
श्रोत्रस्य भूषणं शास्त्रं भूषणैः किं प्रयोजनम् ॥

हस्त-hand, भूषण-ornament, दान-giving, सत्य-truth, कण्ठ-throat,  
श्रोत्र-ear, शास्त्र-knowledge, प्रयोजन-reason

hastasya bhushanam dAnam satyam kanthahasya bhushanm |  
Shrotasya bhushanam shashtram bhushanai kim prayojanam ||

The ornament for the hand is giving. The decoration for the throat is  
speaking Truth. The decoration for the ear is knowledge. (Then) what is  
the use of (other) ornaments?

## Subhashita -4

परोपकाराय फलन्ति वृक्षाः परोपकाराय वहन्ति नद्यः ।  
परोपकाराय दुहन्ति गावः परोपकारार्थमिदं शरीरम् ॥

परोपकार –benefit of others, फलन्ति-to yield, वृक्ष-tree, वहन्ति-to flow  
नदी-river, दुहन्ति-to give milk, गौ – cow, शरीरम् - body

paropakArAya phalanti vrukshahA paropakArAya vahanti nadyaha |  
paropakArAya duhanti gAvaha paropakArArthamidam Shariram ||

Trees yield fruit for the benefit of others. Rivers flow for the benefit of others.  
Cows give milk for the sake of others. This body also is meant for doing good to others.



## Subhashita -5

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अष्टादशपुराणेषु व्यासस्य वचनद्वयम् ।  
परोपकारः पुण्याय पापाय परपीडनम् ॥

अष्टादश – eighteen, वचन – utterances, द्वे – two,  
पुण्याय-merit, पाप – sin, परपीडनम् - Doing harm to others

ashtadashpuraneshu vyAsasya vacanadvayam |  
paropakAraha punyAya pApAya parapIndanam ||

Two utterances of Vyasa are the essence of the eighteen Puranas. (The first one is) helping others leads to merit (and the other is) doing harm unto others leads to sin.

## Subhashita -6

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पादपानां भयं वातात् पद्मानां शिशिराद् भयम् ।  
पर्वतानां भयं वज्रात् साधूनां दुर्जनाद् भयम् ॥

पादप – tree, भय- afraid of, वात – wind, पद्म-lotus, शिशिर-winter,  
पर्वत – mountain, वज्र – lightning, साधु – virtuous or good natured,  
दुर्जन - Wicked

pAdapAnAn bhayam vAtAt padmAnAn shishirAd bhayam |  
parvatAnan bhayam vajrAt sAdhunAn durjanAd bhayam ||

Trees are scared of wind while lotuses are scared of cold season. Mountains  
are afraid of the thunderbolt and the virtuous ones are afraid of the  
wicked.

## Subhashita -7

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वृथा वृष्टिः समुद्रेषु वृथा तृप्तस्य भोजनम् ।  
वृथा दानं समर्थस्य वृथा दीपो दिवापि च ॥

वृथा –useless, वृष्टि – rainfall, समुद्र – sea, तृप्त-satisfied,  
भोजन – food, दानं – giving, समर्थ – rich/capable, दीपो – lamp,  
दिवा - day

vruthA vrushtiha samudreshu vruthA truptasya bhojanam |  
vruthA dAnam samarthasya vrutha dlpo divApi ca ||

Rainfall in the sea is useless. Food given to one who already has had his fill is  
a waste. Giving (a gift) to a rich man is futile and a lamp serves no purpose  
during the day.



## Subhashita -8

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सुलभाः पुरुषा लोके सततं प्रियवादिनः ।  
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः ॥

सुलभ – easy, पुरुषा – person, लोके – world, सततं- always, प्रियवादिन् – talking  
pleasingly, अप्रिय – unpleasant, पथ्य – beneficial, वक्ता – speaker, श्रोता –  
listener, दुर्लभ- rare

sulabhAha purusha loke satatam priyavAdinaha |  
apriyasya ca pathyasya vaktA Shrota ca durlabhaha ||

Persons always talking pleasing words are plentifully available in this  
world. However, one who speaks unpleasant but beneficial words  
and one who hears (tolerates) them are rare.

## Subhashita -9

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शैले शैले न माणिक्यं मौक्तिकं न गजे गजे ।  
साधवो न हि सर्वत्र चन्दनं न वने वने ॥

शैल – mountain, माणिक्य – ruby, मौक्तिक – pearl, गज – elephant,  
साधु – good person, सर्वत्र – everywhere, चन्दन – sandal (tree with great  
fragrance), वन - forest

Shaile Shaile na mAnikyam mauktikam na gaje gaje |  
sAdhavo na hi sarvatra candanam na vane vane ||

A ruby is not available on every mountain. A pearl is not found in the temple  
of every elephant. Good people are not found every where (just as) the  
sandalwood tree does not exist in every forest.

## Subhashita -10

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विदेशेषु धनं विद्या व्यसनेषु धनं मतिः ।  
परलोके धनं धर्मः शीलं सर्वत्र वै धनम् ॥

विदेश – foreign land, धन – wealth, विद्या – knowledge, व्यसन – adversity  
मति- intelligence, परलोक – other world(after death), धर्म – righteous behavior,  
शील – good conduct

videshu dhanam vidyA vyasaneshu dhanam matiha |  
paraloke dhanam dharmaha shilam sarvatra vei dhanam ||

Knowledge is the (real) wealth of a man while staying in foreign lands.  
His intelligence is his only wealth in adversities. His righteous  
behavior is his wealth in other world (after the death). Good  
conduct (however) is the wealth every where.



## Subhashita -11

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मनस्येकं वचस्येकं कर्मण्येकं महात्मनाम् ।  
मनस्येकं वचस्येकं कर्मण्येकं दुरात्मनाम् ॥

मनस् – mind, वचस्- speech, कर्मन्-deed, महात्मन् – great person,  
दुरात्मन् – evil person

manasyekam vacasyekam karmanyekam mahAtmanAm |  
manasyekam vacasyekam karmanyekam durAtmanAm ||

Whatever great people think the same they speak and do exactly as they have spoken. However the evil people think one way, speak the other way and do in different way.

## Subhashita -12

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अन्नदानं परं दानं विद्यादानमतः परम् ।  
अन्नेन क्षणिका तृप्तिर्यावज्जीवं च विद्यया ॥

पर – best, क्षणिका – momentary, तृप्ति - satisfaction

annadAnam param dAnam vidyAdAnamataha param |  
annena kshanikaA truptiryAvajjIvam ca vidyayA ||

Giving food is the best kind of gift. Giving knowledge is a still better  
(gift). Food gives momentary satisfaction, but knowledge gives  
lifelong (happiness).

## Subhashita -13

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अलसस्य कुतो विद्या अविद्यस्य कुतो धनम् ।  
अधनस्य कुतो मित्रम् अमित्रस्य कुतः सुखम् ॥

अलस- Lazy person, कुतो- How, मित्रम् Friend, सुखम् Happiness

alasasya kuto vidyA avidyasya kuto dhanam |  
adhanasya kuto mitram amitrasya kutaha sukham ||

How can a lazy (person) get knowledge? How can a person without  
knowledge get wealth? How can a person without wealth get a  
friend? How can a person without friend get happiness?



## Subhashita -14

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परोपदेशे पाण्डित्यं सर्वेषां सुकरं नृणाम् ।  
धर्मे स्वीयमनुष्ठानं कस्यचित्तु महात्मनः ॥

पर – Other, उपदेश- Instruction, पाण्डित्य- Wisdom, सर्व- All, सुकर – Easy,  
नृ - Person, Man, स्वीय – Own, अनुष्ठान - Conduct

paropadeshe pAndityam sarvesham sukaram nrunAm |  
dharme svlyamanushthAnam kasyacittu mahAtmanaha ||

It is easy for all people to (show off) wisdom by instructing others. But  
there is hardly any great man whose own conduct is in accordance  
with righteousness.

## Subhashita -15

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उपकारिषु यः साधुः साधुत्वे तस्य को गुणः ।  
अपकारिषु यः साधुः स साधुः सद्भिरुच्यते ॥

उपकार - Owing a favor, यद्- यः –who, तद्- तस्य- That  
अपकार - Wrong conduct, सद्भि - By good persons, उच्यते (ब्रू) - To speak, to  
describe

upakArishu yaha sAdhuha sAdhutve tasya ko guNaha |  
apakArishu yaha sAdhuha sa sAdhuha sadbhiruchyate | |

What goodness is there in the kindness shown by a man towards those who  
have obliged him? One who is kind towards those who have done wrong  
to him is described as a virtuous person by the good.

Thank you for attending

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March 28 2010